Z 942.066
H741

Numb. 2.

Heraclitus Ridens:

AT

A Dialogue between Jeſt and Earneſt, concerning the Ti[illegible].

Tueſday, February, 8. 1681.

Jeſt. WHat's the matter, good Brother *Earneſt?* You look as if you had drunk Verjuice for your Mornings draught.

Earneſt, Why? And you look as if ſome body had tickled your Mouth with a Feather, when for my part I can ſee nothing ſo pleaſant in the Matter.

Jeſt, Sweet dear Brother, an Ounce of Mirth is worth a Pound of Sorrow; but pray what is it that lies ſo heavy upon your Gizzard?

Earn. That which ſhould make every honeſt Man's Heart ake; to ſee the World run mad at this profound rate.

Jeſt, They are playing at the laſt Couple in Hell, or the Devil take the hindermoſt, or ſome ſuch pretty ſport it may be.

Earn. Sport d'ye call it? The foremoſt I think are in moſt danger of the Devil: Very pretty ſport indeed, to ſee men dancing the old Jigg of 40. and 41. and ſo on: To ſee a Company of Lewd Py'de-Pipers, who pretend to be Popiſh Rat-catchers, *Smith, Harris, Care* and *Curtis,* fidling us up the hill of Sedition, till we drop into the Gulph of Rebellion.

Jeſt, Why Brother *Earneſt,* I live as merry as the Day is long, and the Night too ſometimes; do as I do and never trouble your ſelf with thoſe Drumſticks and Quickſilver Fellows, let them go: They ſay they are Proteſtants or Proteſtant Diſſenters, there or thereabouts.

Earn. They would have us believe they are not Papiſts, no more are the *Grand Seignior,* the *Mogul,* the *Crim Tartar,* nor the Devil: But to ſee theſe *French* Flies blow Maggots into Peoples Ears, bliſter the Reputation of the Government in Print, and Preface what would be a ſcandal to *Turks* and *Jews* with the popular word Proteſtant, is a demonſtration that either they have no Religion, or that they are Papiſts in Maſquerade, and *French* Penſioners: For this is a Maxim, *That the Diſcords of* England *are the great Intereſt of* France *and* Rome. And 'tis a perfect Ridiculing of Proteſtant Religion.

Jeſt, Oh it makes 'em ſell: I heard a fellow cry Proteſtant Pears, and another Hot Proteſtant Pudding, hot, hot: But pri'thee leave theſe little Inſects the Countrey People call 'em *Tantarides.* Well ſo I will, but with this true Remarque, That though their Wings which make all this Buz are guilded with Proteſtant, their whole Bodies are rank Popiſh Poiſon.

Jeſt, What comes next then; no more Heart-akes I hope, that's quite out of my Element.

Earn. Pri'thee Brother *Smirk,* let me ſee thee in thy Element.

Jeſt, Content: Always provided, (which is better than Notwithſtanding) that you will take me right as I always ſpeak, I will give you a Caſt of my Office a few dry Jeſts, which are very modiſh.

As for Example.

To have honeſt and loyal men run down with being Popiſhly Affected, and Papiſts in Maſquerade, that's an old Jeſt, but yet it holds ſtill.

To make any Man in his ſeven ſenſes believe, that it is poſſible for a Father to Baſtardiſe his own Son in favour of his Brother: That's a likely Jeſt indeed.

That the Petitioners for the Parliament ſitting at *Weſtminſter* are Abhorrers: That's a ſpick and ſpan new Jeſt.

Earn. Why that's good earneſt, Man, for *Frank Smith* hath it in Print. *We your Majeſties Petitioners out of juſt abhorrence of* &c.

Jeſt, Look you now, you have broke all my meaſures (that's a Jeſt too) you cannot forbear.

Earn. Well go on, I'le be quiet.

Jeſt, That Gammer *Cellier*'s Damſel ſhould condemn one and acquit another by the ſame Evidence: That was a very pretty Jeſt.

That honeſt Churchmen ſhould hear themſelves called Church Papiſts, and yet be led by the Noſes, by thoſe Perſons that abuſe them, to promote the Intereſts of Factious Schiſmaticks: there's a fine Jeſt I trow.

That they who cut off the Fathers Head, and never yet ſhewed any ſigns either of Repentance or Amendment, are notwithſtanding the beſt Friends to his Son: Do not you believe that's a Jeſt indeed?

That to be one of the King's Guards and a Papiſt are the ſame thing: Is not that a very pretty Jeſt to get rid of the Guards?

That all thoſe who endeavour to ſet up Loyaliſts or the Sons of ſuch for Parliament men, who ſpent their Lives and Fortunes in defence of the King, the Church, the Laws and Government, againſt Arbitrary Power and Uſurpation, are the Tory-Party. That's a Jeſt I ſtole from the *Proteſtant Mercury, Saturday, Janu.* 29. it ſhould have been the 30. and then it had been a better Jeſt.

398119
JAN 24 28 480 All 99.70

That to give the King any Money (though to ſecure us againſt the growing power of *France*) is to betray the Nation: That's ſuch a Jeſt as no Body will own.

That as an undeniable Teſtimony of the Loyalty of Proteſtant Diſſenters, and their unfeigned Repentance for the Barbarous Murder of King *Charles* the First, all the Meeting-houſes about the Town were in mourning and deſolate without Inhabitants upon May-day laſt: That's a true Jeſt.

That the Thouſand Watermen who were ſent a Petitioning by the *Proteſtant Mercury* on *Saturday*, *Jan.* 29. being never heard of ſince, it is ſuppoſed he has drowned or made them away, to get their Petition from them for the Company of Scribblers, *Quere*, Whether that be a Jeſt or a Quibble?

That when Stateſmen ſee themſelves going out of favour, they immediately ſee Popery and Arbitrary Power coming in, though while they ſtood at the Helm, they could ſee no ſuch Matter. Some take this for as great a Miracle, as *Eliz. Freemans* Viſion at *Hatfield*, though others take them both to be cunning Jeſts.

Earn. Hold Brother, I heard you talk of Queries, here are ſome in the next room, Shall they come in?

Jeſt, With all my Heart.

Enter Queries.

I. Whether the true reaſon why Diſſenters hate Biſhops, be not becauſe King *James*, whom they have found a Prophet, has told them *no Biſhop, no King*?

II. Whether Arbitrary Government practiſed by the late Rump, was not baited with Liberty and Property, the better to take with the People?

III. Whether they who made us Slaves then, would not do ſo again if it lay in their power, and whether they do not think themſelves bound by *Solemn League and Engagement* to endeavour it?

IV. Whether the buſtling Proteſtant Diſſenters do not think *Now or Never*, as uſeful a Proverb as any of *Solomons*? And whether they have not a Diſpenſation from their own Pope, *Tender Conſcience*, to abate of the rigor of that Apoſtolical Command, 1 Theſ. iv. 11. *Study to be quiet, and to do your own buſineſs*, ſo that they may do ours too, whether we deſire them, or no, and give 'em no thanks for being ſuch ſticklers and buſie-bodies in Church and State-affairs?

V. Whether ſecond Thoughts are not the beſt? and whether it is good Counſel for People to look before they leap, for fear of breaking of Necks?

VI. Whether it is not worth the while for the Worthy and Wealthy Citizens of *London*, to look over their old Ballances of Accompts, and to ſee what vaſt Sums of Money were borrowed of them upon the Publick Faith, by thoſe two State-Brokers *Fears* and *Jealouſies*, before they truſt them again?

VII. Whether they do not reckon without their Hoſt, who reckon that the King will want either Friends or Money to ſupport His Crown and Dignity, if upon any pretence whatſoever, any People ſhould be ſo mad or wicked to Rebel?

VIII. Whether King *Charles* the First, got or loſt by obliging Proteſtant Diſſenters, eſpecially with the Act for perpetuating the long Parliament during the pleaſure of the two Houſes?

IX. Whether Petitioning being the undoubted Right of the Subject, it be left to the Diſcretion of the People to Petition for what they pleaſe? And if ſo, ſuppoſe they ſhould Petition for no Parliament, no Houſe of Lords, or a ſtep higher, whether it would be criminal to be an Abhorrer?

X. Whether beſides the four things which *Solomon* ſays never have enough, by the two Daughters of the Horſe-leech which always cry, Give, Give, he doth not mean Presbyterians and Independents, who were never yet ſatisfied?

XI. Whether if the Bill of Excluſion had paſſed, it would have ſatisfied thoſe two troubleſome Fellows, *Fears* and *Jealouſies*?

Earn. Stay Brother *Jeſt*, I'le tell you a Story. A Gentleman coming 'tother day from *London*, met with three or four, as you call 'em, Proteſtant Diſſenters, upon the Road, and inquiring What News? one of them replied, that the *D.* of *Y.* was dead: Then ſays the Gentleman, I hope People will be quiet and ſatisfied. Not ſo haſty, quoth one of the Company, we muſt have no Popiſh Biſhop, no Popiſh Council, no Popiſh Guards, no Popiſh Clergy, no Popiſh Juſtices, but the true Church ſettled, that His Majeſty may be a glorious King.

Jeſt, Then here are a world of Irons in the fire, 'tis well if ſome of 'em do not burn, and ſome-body do not burn their fingers, but let the Bees look to that, as honeſt Sir *John Falſtaff* ſays. Bro. Friends, muſt part, better here than at the four Crab-Tree, and ſo God b'ye.

ADVERTISEMENTS.

THE *ſo famous Hen-Cockatrice of* Seignior Meſſini de Campidoglio, *at* Rome *who laid the Comet-Egg, having been alſo preſented by his Holineſs to that worthy ſufferer Mr.* B. Harris, *may be ſeen by any that will venture their Lives to look upon her to prove Old* Pliny *a Lyar. She hath ſince her coming over laid another Egg, wherein is to be ſeen the perfect repreſentation of the ſaid* H. *his ſufferings in* Cornhil, *with his lively Effigies, with a Glory as ſome ſay, (though others think is only his Neighbours beſt Peruke, or the beams of the Blazing-ſtar, about his head: an eminent ſign that he is to be a* Saint *in the* Romiſh *Calendar, when he has accompliſhed his ſufferings, which are behind for the Catholick Intereſt. It is not doubted but the Hen will lay more Eggs, which if they do not prove addle, may in time by the zeal of her new Maſter become ſerviceable fiery flying Serpents, of which in due ſeaſon you may expect a farther account.*

Stollen or ſtrayed from Mr. Henry Care, *all his Modeſty, Loyalty, and Brains, the Cheats having left in the room of them Impudence, Sedition, and Froth. If any perſons can make diſcovery of all or any part of the ſaid goods and chattels, ſo that he may have them ſafe and ſound, and be his own Man again, they ſhall have a noble reward for the whole, and ten groats for any one of them.*

London, Printed for *B. T.* 1681.